

A GREENLAND  
FAMILY

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T. R. Parker





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# GREENLAND FAMILY;

OR,

## THE POWER OF THE GOSPEL.

A NARRATIVE OF FACTS.

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"I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding."  
JER. iii. 14, 15.

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The following history of a Greenland Family is  
taken from a book published by the Society, entitled,  
“ Greenland Missions.”

ANNALS  
OF A  
GREENLAND FAMILY.

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11-23-45  
Greenland  
Dr. T. R. Parker

MANKIND, in general, feel their inability to arrive at the knowledge of God and a future state, by the exercise of their own reason, and hence we find that every heathen nation is guided either by some pretended revelation, or by the counsels of persons assuming the privilege of a familiar intercourse with the world of spirits, and these supposed means of knowledge, are commonly the greatest obstacles to the entrance of divine truth, as they pre-occupy the avenue through which its light should enter, and therefore, that remarkable exclamation of our blessed Lord may be applied to nations, not less than to individuals. "If therefore the light that is in thee be darkness, how great is that darkness."

The heathen Greenlanders have submitted their understandings to guidance of the latter description. There is amongst them a class of persons called Angekoks, who pretend to a very familiar intercourse with the spiritual

world; and these impostors are generally consulted on every matter, in which the interests or passions of the Greenlanders are involved. As the credit and interest of these impostors were concerned in that opposition with which their carnal hearts met the preachers of the gospel, it may readily be supposed that the resistance which they offered to its propagation was peculiarly virulent; and the Missionaries inform us that, however attentive a company of Greenlanders might seem to be to their instructions, if an Angekok came in and practised his incantations, their attention was immediately diverted; and if the Missionaries would still read on, they were only mocked and ridiculed by burlesque mimicry; nay, were reproached for lying, because the Angekoks, who pretended to have been in heaven, assured the ignorant savages that they had not found the firmament so out of repair, as to be in danger of a dissolution, as the Greenlanders construed the doctrine of the destruction of the world.

So systematic was the opposition of these impostors to the Gospel, that, when they perceived the growing credit of the Missionaries among the people, they even came to hear their preaching, in order that the well-disposed Greenlanders might entertain a good opinion of them, as of people who also loved what is good, and that they might acquire so much knowledge as would enable them to



talk plausibly to the gaping crowd, and be reputed as wise as the Missionaries.

These Angekoks have generally some pupils selected from the youth of Greenland, whom they instruct in all the secrets of their art, and under such tuition, Arbalik, one of the Greenlanders, whose life we propose to set before the reader, passed his earlier days; his mind, at a time, when it was most susceptible of impression, had been imbued with deep hatred of the Gospel, he was the member of a confederacy, whose credit and interest and existence depended upon the success of their opposition to the Missionaries; nay, more, he was a distinguished member of the diabolical brotherhood, an aspirant after the knowledge of the depths of satan, a candidate for the highest place among his emissaries, for Arbalik, writes Mr. Crantz,\* “was to have learned the art of conjuring people to death.”

In the year 1739, this poor youth heard the Gospel preached by one of the Moravian Missionaries, he tasted the sweetness of the love of Jesus, he would have surrendered himself to him, but the chains which satan had bound around him, held him fast, and at length the silken cords of the Redeemer's love, became painful to him, he would gladly have disengaged himself from them, but an invisible hand had wound them around his heart, and held them fast, until at length he was extri-

\* The historian of Greenland, from whose book the facts related in these pages are taken.

cated from the snares of the enemy, and his happy heart could testify that the Gospel is the power of God unto salvation, to every one that believeth.

But we must for the present leave Arbalik, to introduce our reader to the Greenland woman, Pussimek, whose life we are also to relate in these pages.

The Missionaries not only preached the Gospel in their own chapel, and wherever they found any concourse of heathen, but they also visited the Greenlanders in their own houses. In one of the huts, where all the rest of the family were either insensible or opposed to the Gospel, there was one young woman whose heart the Lord opened to understand the word spoken. This young woman was Pussimek. She was very much affected by the hearing of the Gospel, and became a frequent attendant at the meetings of the brethren, on one of these occasions her emotions were so powerful, that her tears flowed down her cheeks, which she endeavoured to conceal with her hands, and at the same time she secretly prayed, "O Lord, let thy light break through the very thick darkness." Happy they, who are thus made sensible of their blindness, and inability to know any thing of God, except so far as he enlightens the understanding, the sense of want will constrain such to pray like Pussimek, and like her the Lord's gracious promise will be sooner or

later fulfilled in their experience; "Call upon me, and I will answer thee, and shew thee great and wondrous things, which thou knowest not." On another occasion, some of the Missionaries saw her kneeling behind a rock, but they could only hear her utter the following words, expressive of her sense of the plague of her own heart: "O God, thou knowest that I am very much corrupted from our first parents, have mercy on me." When she was afterwards asked what she was about there, she answered; "Because I now begin to believe, I pray every day in secret to God to be gracious unto me."

The state of soul of this poor heathen, at this time, seems to have been similar to that of Saul of Tarsus, when the Lord said concerning him, "Behold he prayeth;" and as Annanias was sent to instruct the humbled Pharisee, so the Lord directed his servants to teach this poor soul, making their teaching effectual to the bringing of her to the knowledge of that peace, for which she panted.

Pussimek was now frequently visited by the Missionaries, who exhorted her to believe in the Lord Jesus Christ, giving her all needful encouragement; on one of those occasions, when she was directed to steadfastness and continuance in prayer, she began to weep, and pour forth the following ejaculations,—  
"O Jesus, my heart is very much corrupted, O, make me truly humbled and grieved about

it, because thou wilt have it so ; take away the bad thoughts from me, and from my heart, so that it may be pleasing to thee, and as I know but little of thy word as yet, give me thy spirit to instruct me."

The rest of the people of the house where Pussimek lived, observed the great change which had been wrought in the spirit of her mind, and as their consciences told them that they needed the same transformation, while their hearts were averse to it—they hated her, so certainly does every true disciple of Christ realize the truth of his words, "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you."

Poor Pussimek's situation now became very uncomfortable, the persons with whom she lived, not only treated her very harshly when in the house, but would scarcely allow her to go any more to the meetings, and when they removed their habitation, she was obliged to follow them, though she would very gladly have staid. But in a few days she came again, and entreated the brethren to take her into their service, and afterwards could never be prevailed upon by threats nor entreaties to leave her teachers.

The compiler of this little memoir, has sometimes dwelt with admiration on that part of inspired history, in which we are told of

Peter and John, after their dismissal from the Jewish council, "and being let go, they went to their own company," there is a sweet instinct of love which draws true Christians together, an instinct implanted by the Holy Ghost in their hearts, in answer to that prayer of the great Mediator. "Neither pray I for these alone, but for them also which shall believe on me, through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." And this love for the society of persons, whose characters bear the most lively resemblance to Jesus Christ, and a corresponding uneasiness, when forced by circumstances into company of a different description is one of the great evidences of a regenerate state. "We know that we have passed from death unto life, because we love the brethren."

But Pussimek had an aged mother, and a sister named Issek, whom she loved, and now that she was awakened to a concern for the salvation of her own soul, she anxiously desired and endeavoured to excite similar feelings in theirs. She knew experimentally what it is to be a sinner, unreconciled through the blood of Jesus; and her own experience of the present misery, and her belief as to the future consequences of such a state, filled her heart with anxious disquietude concerning the spiritual state of her aged mother, and sister.

Great were the pains which she took to recommend the Saviour to them, and to excite the same longing after him in their hearts, which she herself experienced; but all that she could offer seemed to make no impression upon either of them, and more particularly her sister, who seemed to be armed impreguably by a stupid indifference against every argument, which she could address to her understanding, and every appeal which she could make to her heart.

Mr. Crantz describing Issek's natural character, says she "was a very pattern of a stupid heatheness," and, in confirmation of this, he relates the following anecdote of her: "Being once asked whether she was sensible of no desire in her soul after her Creator and Saviour?" she replied: "she did not understand that, she had left her soul behind in the south." The Christian reader can well judge the trial to which Pussimek was called, in dealing with such a character. There is nothing which so chills the hope of the Christian, in reference to the conversion of an individual, as that mixture of stupidity and levity, with which Issek repelled the solemn truths which were presented to her attention.

When Pussimek found all her entreaties ineffectual, to induce her mother and sister to fix their abode at New Herrnhuth, she repaired thither herself. And the advantage which she derived from her removal from the

company of the heathen, to the society of the Lord's people, soon became evident. "One could perceive," writes one of the Missionaries, "a particular desire in this person to experience the power of Jesus' blood, she was never weary of hearing of it, and soon began to confess and speak of it before others." This constant appetite for divine truth, is one of the characteristics of those, who being renewed by the Holy Spirit in the inner man, hunger and thirst after righteousness, persons who know the Saviour merely by the light of their natural understandings, will soon weary of hearing about him, because all that the natural understanding can discover in him is soon known, and even this is unaccompanied by that pleasant, refreshing, and sanctifying light which attends upon the teaching of the Spirit. In Christ are hid all the treasures of wisdom and knowledge; we are dead, and our life is hid with Christ in God, hid from the eye of natural reason, for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." When this spiritual discernment is given, the soul daily discovers more of the hidden riches of Christ, draws life from that hidden fountain of life, feeds on the hidden manna, and partakes more and more of that satisfying joy, with which a stranger intermeddleth not. Such persons like Pussimek,



never weary of hearing of Jesus, and whatever may be their attainments in the knowledge of the Saviour, they feel that they have known but little of his infinite excellencies, and contemplating with happy hearts those spiritual beauties, which continually spring forth to view in all the freshness of novelty, they find in him the theme of that song which is always the same, yet always new, and which no man could learn, but those which were redeemed from the earth.

Pussimek also spoke of the Saviour to others. When any heathens came on a visit, she went among them directly, and whether asked or not, told them why she had taken up her residence with the believers, what she had already experienced by the testimony of Jesus suffering, and how her heart thirsted for a full participation in all those blessings, which he has purchased for his redeemed people. Nor was her simple testimony ineffectual, for one of the Missionaries writes, that "by it always some, and now and then perfect strangers were very much affected."

The Missionaries observing these plain evidences of the work of the Holy Spirit, now took Pussimek into a more immediate preparation for baptism, explaining to her the institution and design of that divine ordinance. "And now," writes the Missionary, "her steady declaration was, that she no more believed that Jesus is the friend of sinners be-



cause we had told her so, but because she experienced it in her own heart," here again observe the peculiar excellency of divine teaching, how powerfully assuring it is, how independent of human testimony. "I receive not," said the Saviour, "testimony from man." "Our gospel," said the great apostle, "came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." Happy those who thus believe with the heart unto righteousness, who can appropriate the language of Job to themselves, "I know that my Redeemer liveth;" who, from the overflowing conviction of their hearts, are constrained to cry out like Thomas, "My Lord and my God," and who, in the enjoyment of the blessedness which belongs to those, whose iniquity is pardoned, and whose sin is covered, can appeal to the heart-searching author of all their happiness, "Lord, thou knowest all things, thou knowest that I love thee."

Pussimek now often expressed her great desire for baptism, for the true knowledge of the Saviour is always accompanied with a spirit of obedience to all his commandments and ordinances, therefore, on the 30th October, 1740, she was baptized in the name of the holy Trinity, and the name Sarah was given her. Many Greenlanders were present on the occasion, most of whom were moved, and some beheld and heard with tears.

The era of a fresh awakening among the

Greenlanders commenced with Sarah's baptism. Beholding the happiness of their believing countrymen, a desire was excited in their hearts to be made partakers of the same blessedness: they therefore begged the Missionaries to visit them often. "The brethren," writes Mr. Crantz, "also endeavoured to make the example and testimony of these first-fruits of service to others, and took them sometimes with them to the heathens, to convince them, by living epistles, that the word of the cross is the power of God unto salvation to all them that believe, and that it has efficacy enough to new-mould their hearts, minds, tempers, and all faculties. Neither was it in vain. They bore witness to the grace that our Saviour has purchased for all men by his blood, and which they had now experienced in their own hearts; and this they did with such frankness and spirit, that the infidels themselves were amazed. Most of them were touched, and some of them were fully convinced that they were sinners, which otherwise was so hard for them to believe. An old grey-headed man said, that the name of Jesus was impressed on his heart, and that, wherever he was, he was always thinking, *Jesuna*, that is, O Jesus! which word he had heard sometimes in prayer. The brethren expatiated further upon it, and counselled him to call continually upon this saving name, in all places, and then life would be imparted to him."

The Missionaries now commenced a translation of a harmony of the four Evangelists into Greenlandish; and, in this work, Sarah, with another converted Greenlander, rendered them an important service, while they received many blessings to their own souls. The brethren observed, that the converted Greenlanders used expressions, especially in their prayers, which it would have been impossible to have found out by the rules of grammar; when, therefore, the Greenlanders had learned, by the teaching of the Holy Spirit, to think rightly, the Missionaries observed these expressions, and thus they became versed in the peculiar idiom of the Greenland tongue, and were enabled to present to the Greenland nation a large portion of the sacred volume, in a language which they could thoroughly understand, the providence of God in furnishing them with such an instrumentality for the translation of his word, is peculiarly worthy of notice, for what blessing can a people enjoy, equal to that of possessing the sacred Scriptures? however distinguished by other privileges, this always holds the highest place; “chiefly, that unto them were committed the oracles of God.”

In the mean time, while Sarah was thus labouring in the cause of the Lord. He was preparing an answer to her many prayers; on a subject, which, next to her own salvation, lay nearest to her heart: her mo-

ther fell sick, death approached, the vanity and worthlessness of all those things, the love of which had caused her to resist the exhortations of her Christian daughter, stood forth to view, and with her last breath she directed Issek to the believers. When the hand of death shakes man's tree of life all the blossoms, all but the set fruit shall fall off. Men walk in a vain shadow, and disquiet themselves in vain, heaping up riches which die with them. In the storm of death, all must be swept into the common gulph of the grave; the crowns of princes, and the chains of prisoners, the coarse robe of the beggar, and the purple and fine linen of the noble, the honors and offices of the highest, the meat and drink, and mirth of the lowest, all will be swept away: blessed is it for those, whose life is hid with Christ in God, above the reach of all casualties, and who shall, through the storm of death, reach the quiet harbour of everlasting rest. It was, doubtless, under the realizing conviction of these important truths, that Issek's mother directed the steps of her daughter to the people of Christ. Shortly after having given this advice to her child, she breathed her last; and her words seem to have made some impression upon Issek, for we find her soon after yielding to the renewed entreaties of her faithful sister, so far as to abandon the society of the savages, and to fix her abode at New Herrnhuth.\*

\* A Moravian settlement in Greenland.

There the fondest wishes of Sarah were soon accomplished, for it pleased Him who caused the light to shine out of darkness, to shine with the light of truth upon the dark and disordered mind of Issek. She discovered the obligation of the creature to devote all its best faculties and affections to the service of the Creator, she was taught the awful guilt which is incurred by the violation of these obligations; and she further learned, not only that her past life had been nothing but one continued series of transgression, but also, that she could do nothing either to expiate her guilt, or to remove from her heart the disinclination which she felt to follow the conviction of her understanding, by yielding herself up unreservedly to the service of her Maker. In this state of mind she was often discovered in some solitary place, mourning under the sense of her depravity, and her eyes wet with tears.

But He, who came to bind up the broken-hearted, and to comfort all that mourn, did not suffer her to remain long in this deplorable condition, for we are informed, that "like a little child, she was presently encouraged to put her whole trust and confidence in the unseen Friend of sinners," and signifying her desire to be baptized, with tears she was made partaker of this blessing, in the Christmas holidays, 1742. The believing Greenlanders bearing testimony, that she, and those who

were baptized at the same time with her, had often put them very much to shame, by their earnestness, and desire after instruction in the faith. On the day of their baptism, being asked whether they desired to receive new names, or to retain the old, they answered, that, "as they would give over all their old corruptions to our Saviour, and pray him for a new heart, so they would like to have new names too." Issek received the name of Judith.

Among the individuals baptized at this time was Arbalik, in whom the power of grace had now become victorious. The Missionaries greatly rejoiced in his conversion, for as he shewed considerable intellect with a pleasing animation of temper they hoped that the Lord would prepare him in time as an instrument for the further propagation of the Gospel among his countrymen. But these hopes some time after received a check, for when Arbalik had enjoyed the benefit of instruction at New Herrnhuth, for but two months, he was obliged to follow the head of the house, and his family to a great distance, on a hunting and fishing excursion, and now time must shew whether, this young disciple would present himself again soon, or many years hence, or never any more.

Thus the Missionaries were always obliged to sow in hope, and to leave it to the Lord of the harvest, when, and how, they should reap

the fruit; for, as yet, they could not see how the roving Greenlanders could be accustomed to settle and dwell together. But these men of God, notwithstanding all discouraging appearances, followed in faith the directions of inspired wisdom, "He that observeth the wind shall not sow, and he that regardeth the clouds, shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccles. xi. 4—6. But the Missionaries' hopes of this youth were soon revived, for he missed no opportunity of visiting his teachers, and as soon as he could, he disengaged himself from all connection with his heathen countrymen, and with his mother came to New Herrnhuth, determined to take up his settled abode with the believers.

The Missionaries received them gladly, made them a tent, and lodged a Greenland widow, her children, and Sarah Pussimek with them, and these, Arbalik was to maintain as their provider. The sacrifice which he made in undertaking to sustain so large a family, was very great, when we consider what peril and labour must be encountered by the Greenlanders in providing food, but the grace of Christ enlarges the heart, and lifts man above that narrow selfishness, by which others are influenced, and which is the cause of many of



those multiplied evils, under which society groans and travails in pain, but blessed be God, his spirit has not forsaken the earth, and he has given us to see in this Greenland tent, the manifestation of its generous influence, similar to that which was exhibited in the primitive times, when, of the Lord's people it is written, "And great grace was upon them all, and the multitude of them that believed were of one heart, and of one soul, neither said any of them, that ought of the things which he possessed was his own, but they had all things common." Surely such little triumphs of the Lord's kingdom, should stimulate professing Christians to aim at a practical illustration of their avowed principles, and should stir up the heart of the faithful disciple to rejoice, that the time shall yet come, when the whole redeemed family shall be gathered together in one; and shall display through eternity the genuine tendency of the truth which is precious to the heart of every true Christian, "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

We have seen Arbalik a pupil of the Angkok, and an aspirant after the diabolical art of conjuring people to death, we are now to behold him as a disciple of Jesus, burning with generous love and zeal to communicate to his countrymen the knowledge of eternal



life; how emphatically might he appropriate to himself the words of the apostle, "Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

The true Christian aims to glorify God in all things, he walks with God, meditates upon his perfections, solaces his heart in his promises, and strives to bring every thought into captivity to the obedience of Christ. It is therefore, quite impossible to give an exhibition of the character of a true Christian, by relating some of his actions, it may however be interesting to the reader to know some of the particulars of Arbalik's labours at home and abroad.

In Greenland, the weather is frequently so cold and tempestuous, that not even the hardy natives themselves can leave their houses; that the Greenlanders might not be destitute of instruction at such seasons, the Missionaries committed a family meeting to Arbalik and another Greenlander in which they should sing, pray, and repeat to their people the instructions which they had heard. Nor was this without a blessing.

When Arbalik left home, making an excursion to the islands with his family for provision, he preached the Gospel wherever he came, and rejoiced when he found hungry hearts among the heathen to hear him; yet at the same time lamented that he himself was

still so wretched and ignorant. Nor was his testimony among the heathen ineffectual, one illustration of this in particular is recorded in the diary of a Missionary, during an excursion among the savages, his words are, "We met with many people, but few had open ears and hearts, yet we could speak of the Lord's death to some with effect. Thus a few weeks before our Arbalik had related something of our Saviour's dialogue with the woman of Samaria to a woman here, this had such an effect upon her, that she now enquired with longing desire after that living water for all that thirst. This presented an opportunity to speak more amply with her, and some other attentive hearers, about believing in Jesus, who was crucified, and is the true God, and eternal life, and to explain to them the type of the brazen serpent, and the exclamation of John, "Behold the Lamb of God, that taketh away the sin of the world."

We are now arrived at a part of Arbalik's history, in which we are again reminded of the mighty influence of the Gospel in promoting the happiness of domestic life, by securing obedience to those relative duties, upon the discharge of which it depends, but which man in a savage state tramples upon without apparent remorse, for, "the dark places of the earth, are full of the habitations of cruelty."

It appears from Mr. Crantz's history of Greenland, that many of the savages destroy

their parents,\* when they become either through age or disease, incapable of contributing to the general support, and from the art which Arbalik had formerly desired to learn, as a disciple of the conjurer's, we have reason to believe, that there was none of that natural tenderness of feeling, which would incline him to shrink with abhorrence from any deed of cruelty, upon which the voice of public opinion had not stamped the brand of disapprobation. Arbalik had a mother, an aged, and helpless mother, and as she lay upon her bed of languishing, the converted heathen was her kind attendant, for he had heard the words which God had spoken, "Honour thy father, and thy mother," and that law, of which they constitute a part, had been deeply engraved upon his heart by the agony of Jesus. The mind of this poor old Greenland woman had been greatly impressed by the consideration, that our Saviour called some at the sixth, some at the ninth, and some at the eleventh hour, and on her death bed she declared her full persuasion, that even in the

\* That this practice was so general, as not to appear in the light of criminality to the uninstructed savages, is plain, from a fact recorded in Mr Crantz's history, Vol. II. page 129. "Those from Kangek were called to account, for having buried an old man alive. They pleaded in their excuse, that it was done at the request of his daughter, because he had got a putrid hand, and could not provide any thing."

last hour, her Lord had called her. "We could not," writes one of the Missionaries, get to her in her sickness, but her youngest son accompanied her departure into eternity with affecting commendatory singing and prayer."

While Arbalik thus adorned the doctrine of the Gospel by a consistent behaviour, Sarah also shewed her faith by her works, although her zeal was sometimes not according to knowledge, one little instance of this may be mentioned. The heathen Greenlanders keep a feast to rejoice at the return of the sun, about December 22d. This is a season of much riot and dissipation among the savages, who assemble in large parties all over the country. When they have eaten to a brutal excess, they rise up to play, their principal sport consists in dancing to the sound of a drum, constructed of a part of the bone, and the skin of the tongue of the whale, and the dancer who can make the most ridiculous motions with his body, secures the largest share of applause, this dance is accompanied by a song, in the chorus of which, the company present join. This dancing, feasting, and singing, are continued through the whole night; the day is spent in sleep, at night the revelry is renewed, and this round they run for several days and nights, till they have nothing more to eat, or till they are so fatigued that they can no more speak; a famine is frequently the consequence of the gluttony, in

which the Greenlanders indulge on such occasions.

The spirit of the converted Greenlanders must often have been stirred within them, upon beholding their countrymen, devoting in a peculiar manner to the service of satan, a season which called for a devout acknowledgment of God's providential goodness, and so far did Sarah's zeal once carry her, that she even took away the drum, and broke it. She forgot that the weapons of the Christian's warfare are not carnal, but spiritual; she was however, admonished by her teachers, not to interfere in this way with the sports of the heathen any more, but simply to speak with those who liked to hear of our Saviour.

When the sweet Psalmist of Israel expresses the ardour of his desire after God, "My soul followeth hard after Thee," he immediately adds, "thy right hand upholdeth me," Psalm lxiii. 8, plainly acknowledging the good hand of God in those fervent affections, indeed the whole Scripture teaches us, "that in us, that is, in our flesh, dwelleth no good thing," and by numerous examples it instructs us, that the most eminent believers, after a long course of walking with God, and even immediately after the reception of the most stupendous mercies from His gracious hands, could not stand for one moment in their own strength: but notwithstanding, that all

these things are written for our learning, the lesson which they teach is so unpalatable to our pride, that most never learn it, except by painful experience. This seems now to have been the case with Sarah, we shall relate the whole transaction in the words of one of the Missionaries.

“We have observed, for some time past, that our Sarah has been petulant, unruly, and made light of things. We represented it to her, reminded her of the grace our Saviour had bestowed upon her, and exhorted her to remain faithful, and not to undervalue the blood of Jesus! Her heart softened, she acknowledged her fault, and heartily entreated our Saviour for forgiveness, and grace to amend. But this did not shew itself so hastily. Afterwards we found, that the root from whence these bad symptoms proceeded, was lofty thoughts of herself, on account of the diligence she had bestowed on the heathen, and the blessing which attended it. We pointed out to her the corruption of her heart, and bid her reflect on the deplorable plight she was in, when our Saviour first shewed mercy to her, and what she then felt. She burst into tears, and said: ‘Ah, now I plainly feel, that I have gradually departed from the happiness I then enjoyed, and our Saviour has become a stranger to me. Now, when I pray, I find no comfort, notwithstanding, in

my heart, and it is as if I could not find the way to him again.' We kneeled down with her, and prayed our Saviour to reveal himself to her heart afresh. She was desired to pray too, but she could not utter a single word for weeping. However, we have observed, that since that time she has been very little and lowly in her own eyes, and has been favoured with a free access again to the friend of the sinful and miserable."

The following short extract from a letter written by Sarah herself to the Ordinary of the Moravian congregation in Europe, and in which she alludes to the transaction related above, will gratify the pious reader. "I will write to thee about my heart. I feel my misery, and pray our Saviour that he may grant me to feel his blood. For I have no Saviour that can help and save me, but the Lamb of God. Sometimes, when I am alone, I feel that God is present with my spirit, and then I thank him. But sometimes I feel no kind of good in me, nay, mere corruption, and though I strive and look about in my mind after him, yet I still hanker after corruption, and forget him. In the beginning, after I was baptized, I thought, now all sin is removed far from me, but this winter our Saviour has humbled me very much, on account of my sinfulness. It has been a great joy to me, that so many have been baptized



this winter. Now I experience, that with God all things are possible, that even we Greenlanders, can be together in right hearty love. Though I am very worthless, yet my teachers love me, and do not despise me, notwithstanding my wretchedness, because they are acquainted with the Spirit of God, and know his mind, they give all diligence to direct me to the Lamb of God. O! if the spirit of God would put it into your heart to send us more teachers, then pray do. For God loved us, and died for us, when we and you should have perished. But he has redeemed us, this we experience when we get a feeling of the blood of Jesus in our hearts. May Jesus bless thee. Tell all thy brethren, that I love them very much."

In the mean time, Simon Arbalik\* continued to labour steadily and successfully among his countrymen, he was not ashamed of the Gospel of Christ, for he well knew, from the blessed effects which had been produced upon his own heart, that it is the power of God unto salvation, to every one that believeth.

Sarah also having recovered from the effects of her backsliding, was again actively engaged among her own sex in the service of her Redeemer. When she was asked what she said to those with whom she conversed, her reply

\* He received the name of Simon at his baptism.



was, "I speak to them of the corrupt heart of man, but direct them immediately to the wounds of Jesus, which can make them good." What energy must her own deep experience of these truths have given to her instructions.

Arbalik, of whom we have heard no complaints since the time of his conversion, now occasioned some uneasiness to his teachers, by expressing a desire to marry a woman who had not been baptized, and did not reside at New Herrnhuth. The Missionaries remonstrated with him on the inconsistency and sin of seeking to be unequally yoked with an unbeliever. And Arbalik was so much affected by their words, that he determined to pause and consider the matter more maturely, nor was he long in making his determination, he came to them the next day, saying, he had prayed our Saviour to direct him in this affair for the good of his soul, and had found that his purpose had not been pure, for he had looked more at the appearance of the person, than his soul's good. Thus the same snare lay in the way of this poor heathen, as in the way of the sons of God of old, when they "saw the daughters of men that they were fair, and they took them wives of all which they chose," and thus the deluge of sin which afterwards called down the deluge of wrath, was let in upon the church. Thus we see, that man is always the same, ever prone to follow

the motions of his heart, to live by sense, not by faith. Man carries in his own bosom his greatest enemy, a heart deceitful above all things, and desperately wicked, whose deep deceitfulness the all-seeing God alone can fathom, and whose corrupt propensities the almighty God alone can restrain, happy they who like Arbalik, commit their hearts to his keeping, and bring all its imaginations and desires to the test, "Lord, what wilt thou have me to do." Like him, they will be led in the way, in which they should go.

Arbalik now requested to have Sarah Pussimek for his wife; and the decorum with which she at once consented, shewed how completely all her heathen notions had been eradicated by the influence of Christianity. When a proposal of marriage is made to a heathen Greenlander, she manifests the greatest uneasiness, sometimes fainting away, and sometimes deserting her father's house, and retreating among the barren mountains. Nor is this always dissimulation, but a real dread of encountering all those peculiar sufferings to which the married state subjects the female in this heathen land. Generally the woman cannot be prevailed upon to give her consent—she is dragged by force into the house of her intended husband, where she sits for some days dejected, with disshevelled hair, and without eating any thing; and when no kind

and courteous persuasions avail, she is compelled by force, nay, sometimes by blows, to change her state.

The simple narrative of the marriage solemnities of Arbalik and Sarah, presents an affecting contrast to the cruel compulsion, under which the Greenland women among the heathen usually enter upon such a connexion, Sarah having modestly signified her consent to Arbalik's proposal, "After a short exhortation, to let themselves be formed as an image of the Lord, and his church;" they were mutually promised to each other, and this preliminary transaction was concluded with prayer. A few days after, all the Greenlanders, and some Europeans from the colony, assembled together, and a discourse was held on Eph. v. 23, 24, and then they were joined in marriage, and recommended to the Lord in prayer, as the first married pair that were bound together according to the Christian rites, wishing they might inherit a new blessing, and shew an edifying example.

We cannot dismiss the history of this event, so very important in the annals of our Greenland family, without observing the peculiar blessings of a social character, which the religion of Jesus secures to the female. In heathen countries the woman is subjected to the deepest degradation, but how mercifully has the Lord provided

against this disposition of man, to tyrannize over the person, and despise the infirmities and feelings of the weaker sex, by making his own love to the church, the pattern of the tenderness with which the husband should regard the weaker vessel, Eph. v. 25, thereby enforcing a duty, which man, as the whole history of the species proves, was always disposed to violate, by the express and pointed application of a motive, which exercises the greatest influence on his believing people. Would that all felt the power of this motive, but few, even of those husbands and wives who live respectably in the eyes of the world, are influenced by it in their conduct towards each other, but still the duties to which the Scriptures oblige the husband, in reference to his wife, have so recommended themselves to the understandings of men, that the individual who should adopt the same treatment towards his wife, as is common in heathen countries, would become infamous in the opinion of society. How great is the guilt of those females, who employ that leisure, respect and influence, which Christ has procured for them, not in his service, not in extending the vital knowledge of his Gospel, among their children, relatives, servants and dependants, but in perpetuating the reign of frivolity, dissipation, and sin!

From the period of their marriage, up to the

year 1747, little is recorded of Sarah and Arbalik: nothing, however, is said, which forbids the conclusion, that by a conscientious attention to the duties of the new relation in which they were placed, they adorned the doctrine of God their Saviour, in the eyes both of their brethren and unbelieving countrymen: the mention which is made of them, presents them to our view, labouring in the cause of their Divine Master, and submitting to the guidance of their teachers, notwithstanding the calumnies, which it appears some Greenlanders, who disliked the discipline of New Herrnhuth, began to whisper among their believing countrymen. On one occasion, Arbalik having killed a reindeer, gave the Greenlanders a meal, and taking this opportunity of addressing them, among other things, he said, "Now I am no more ashamed to say, that I will suffer myself to be guided by my teachers, like a little child; I know by experience, that the fellowship of believers is good, and that our teachers have an upright intention towards us, and do not desire to lord it over us, as some among you that have an evil heart, think, and also speak among one another." Alas! how many who should know the will of God much better than this poor heathen, seem to forget that there is such a command in the Bible, as the following, "Obey them that have the rule over you, and sub-

mit yourselves." Heb. xiii. 17. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." See also 1 Tim. v. 17, 1 Cor. xvi. 15, 16.

But we must now give the reader some account of Judith Issek. From the time of her baptism, she continued to grow in the knowledge of divine truth, she also learned to read, and the great industry which she manifested in acquiring the knowledge of that useful art, affords one proof among others, to be afterwards mentioned in this memoir, of the power of true religion in stimulating a disposition naturally indolent, to an exemplary diligence.

The state of Judith's mind, at this period of her history, may be illustrated by the following extracts from two of her letters, the date of which is unknown.

"I am sensible of my insufficiency, but at the same time feel that our Saviour loves me, and is rendering my heart conformable to his will, and therefore, with all my diligence I will adhere unto him. If he had not sought and chosen me, I should still have remained in darkness. When I consider this, my eyes pour forth tears. My dear Saviour, I have no other joy, but in thee, and in thy blood alone."

On another occasion she wrote, "I, poor creature, constantly abide as a poor sinner in my Saviour, and he keeps my heart ever chearful and pure with his blood. I know, if he did not do so, I should be capable of every thing that is bad. Therefore, my desire is, always to feel our Saviour's sufferings and love in my heart, wherein is the greatest satisfaction and life."

We now come to an eventful period in the annals of our Greenland family. Simon Arbalik, and his wife Sarah, having expressed a desire to see Christendom, the Missionaries consented to grant their wish, it was also determined that Judith, who, since the time of her baptism, had laboured with success, as a helper in the congregation, should accompany them, together with two Greenland youths. This interesting party, accordingly sailed from Greenland, June, 1747, in a Dutch ship, which had carried out the materials for erecting a chapel, under the guidance of Matthew Stach, the first Moravian Missionary who had ever landed in Greenland. This man of God, had gone forth from the fellowship of his beloved brethren in Europe, to labour in this heathen land, bearing the precious seed of the Gospel with him; many were the tears which he had shed, as months and years passed over, while the hearts of the

Greenlanders seemed as cold and fruitless as the ice upon their mountains, but he was now to come to his brethren again with joy, bringing his sheaves with him.

We are not told many of the particulars of this voyage, but we can conceive how the hearts of God's people in Europe, must have been comforted by the appearance of these converted heathen among them, how fervently must they have worshipped together, while under the circumstances in which they met upon earth, their hearts were mutually warmed in the anticipation of that happy period, when the Lord Jesus Christ, having collected together all the members of his redeemed family, out of every kindred, and tongue, and nation, and people, and having bestowed upon them the consummation of blessedness both in body and soul, "shall see of the travail of his soul, and be satisfied."

The change of scene which passed before the eyes of the Greenlanders, in their removal from the ice mountains and uncultivated deserts of their own savage country, to the fertile fields and civilized society of Europe, was very great, but Mr. Crantz, in his short account of this journey, has said enough to convince the reader, that these things excited no strong feelings of wonder and admiration in these Christian Greenlanders. Christianity lifts the soul above the influence of the things



that are seen, and however one place may be distinguished from another by variety of sensible objects or things, merely connected with man's present state of existence, the abiding thought that the heavens shall vanish away like smoke, and the earth shall wax old as doth a garment ; and that this earth, polluted by sin, in all its parts, all awaits one common destruction : the abiding conviction of these truths spreads uniformity over all this globe, and neutralizes that wonder, with which uncultivated heathen, in a natural state, have beheld the effects of civilization, in countries distant from their own. If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new ; every thing is viewed through the medium of new principles, and those things, which, in our unconverted state might have called forth our warmest admiration, are beheld with indifference, if not dislike. We have a striking illustration of these observations in St. Paul. That eminent apostle, is generally allowed to have been a man of fine taste and cultivated genius, but when he tarried at Athens, the centre of polite learning, philosophy, and the arts, we hear nothing of his admiration of what he saw and heard, the interests of Christ in the world, which He had created, engrossed his attention, and therefore the feelings which wrought in his heart during his sojourn in that renowned city, are thus expressed by the

sacred writer, "his spirit was stirred in him, when he saw the city wholly given to idolatry."

The perusal of Mr. Crantz's short narrative of this journey to Europe, quite warrants the conclusion, that these converted Greenlanders in the midst of the strange scenes which passed before them on their arrival in Europe, thus felt the power of the truth, that "the things which are seen, are temporal, but the things which are not seen are eternal," for he simply informs us, that the journey proved a blessing, and that they were now for the first time admitted to the holy communion.

A happiness such as Arbalik and Sarah now enjoyed, a happiness so independent of sense, and flowing principally from the contemplation of things not seen and eternal, must ever appear strange and melancholy to those, in whom a relish for spiritual enjoyment has not been implanted by divine grace, who have none of that faith which is "the substance of things hoped for," who have never "tasted that the Lord is gracious," and who know not how it is that the Incarnate Creator manifests himself to his own people, as he does not unto the world; the soul of man was originally created for God and a blessed eternity, but as an old writer observes; "We study to debase our souls, and to make them content with less than they are made for; yea, we strive to make them carnal, that they

may be pleased with sensible things. And, in this, men attain a brutish content for a time, forgetting their higher good. But certainly we cannot think that no more is to be desired beyond ease, and plenty, and pleasures of sense, for then a beast in good case and a good pasture, might contest with us in point of happiness, and carry it away; for that sensitive good he enjoys without sin, and without the vexation that is mixed with us in all."

Alas! how many poor prodigals endeavour to satisfy the cravings of their immortal souls, with such husks, despising and ridiculing those who, like these Greenlanders, choose the better part. The next event, however, which we have to record in their history, may cause the scorner to pause, and constrain his conscience to bear a silent testimony to the wisdom of such a choice, that event is, the death of two of this interesting family. "In the month of May," writes Mr. Crantz, "Sarah parted this life happily, and in five weeks after, her husband Arbalik followed her. Both of them were interred in the burying ground at Herrnhuth."

They died *happily*, how much is contained in that word! Their sins had been blotted out, through faith in the blood of Jesus, their hearts sanctified by the influence of the Holy Spirit. The manifested presence of the Lord was with them, and guided by the light of his countenance, they passed through the dark

valley of the shadow of death, and feared no evil. They died happily—the body of death was laid aside, the weights of sin that did so easily beset, were shaken off, flesh, and sin, with all its painful consequences, were laid down together, their souls are rid of their burthensome bands and shackles, have quitted their filthy darksome prison, and the glory of God is risen upon them, they have passed through the trouble and darkness of a wearisome night, but now the shadows are fled away, and joy is arrived with the morning. They are now in the world of realities, where things appear as they are, no longer as in a dream or vision of the night, the vital quickening beams of divine light dart in upon their souls from the Redeemer's countenance, and they are changed into his likeness; and now they await the arrival of the period, when even their vile bodies which sleep with those of their brethren shall be raised, incorruptible and glorious, and when the manifestation of the wisdom and power of the great Creator, in refining a clod of earth, a heap of dust, into a celestial purity and brightness, shall call forth afresh the acclamation of triumph, "O grave, where is thy victory." When the body of Christ shall have been completed, and all the so nearly related parts shall partake in the perfection and glory of the whole, when all the designs with which the divine providence has been in travail for so many

thousand years, shall issue in the production of the most glorious results, when the authority of God shall be universally acknowledged and adored, his justice vindicated and satisfied, his grace demonstrated and magnified to the uttermost, and when the Lord Jesus shall be fully glorified in his saints, and admired in all them that believe.

Should this little book fall into the hands of the profane scorner, or the trifling votary of pleasure, we beseech them to pause here, and attend to the desire which has, perhaps, involuntarily risen in their breasts, "Let me die the death of the righteous, and let my last end be like his."

After the death of Arbalik and Sarah, Matthew Stach, fearing that the climate might disagree with Judith and the Greenland youths, conducted them to Holland, where he found a ship, the captain of which promised to take him and his companions to Greenland. He was first, however, obliged to make a voyage to London, where the poor Greenlanders were presented to the Prince and Princes of Wales, and other members of the royal family, at Leicester House.

The same ship carried them to Pennsylvania in America, where they visited the congregations at Bethlehem and Nazareth, and also the converted Indians, who sent some letters by them to the Greenlanders. The reader may enter into something of the grateful joy

which must have filled the hearts of those who witnessed the meeting of the Greenlanders, the Indians, and the Europeans. How wonderful, to behold men of different nations, different education, different principles, and different pursuits, made to be of one heart and one mind in Christ Jesus ! And when it is considered, that each and all were once filled with enmity against those very truths which drew them into this bond of brotherhood, we behold that moral miracle of which the Lord spoke by the prophet Isaiah—" I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree : I will set in the desert the fir-tree, and the pine, and the box-tree together ; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

In this long and perilous voyage the Greenlanders were accompanied by Christian David. This old disciple had conducted the first Missionary to Greenland. He had built a house, in which the natives might assemble for the worship of God, and having observed that they stood in need of a store house for preserving their provisions during the winter, this old man once more left the quiet seclu-

sion of Herrnhuth, in the hope that he might supply their want in this particular also, nor was he disappointed, for having brought the matter before the American congregation, they willingly gave him sufficient materials to build not only the great store-house for the Greenlanders, but also another smaller store-house and wood-house for the European brethren.

The object of Christian David, in undertaking this voyage, is a beautiful illustration of the self-denying and active benevolence prevailing among true Christians. Surely this venerable saint understood what the apostle meant, when he wrote, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." There is also something very affecting in the consideration of the local distance at which the parties stood from each other. An individual, in the heart of Europe, desires to accommodate his brethren in Greenland, and some persons in America enable him to give effect to his wishes. See how a generous benevolence, like the blood in a healthy body, is impelled from the heart of Christ, throughout the remotest members of his mystical body. We have, in this little transaction, an earnest of the love which shall universally prevail, in that period when all the nations of the earth, having yielded themselves in believing obe-



dience to Jesus, the Prince of Peace, shall "beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The voyage from New York to New Herrnhuth, was performed in three weeks, they, however, encountered great danger from the quantity of floating ice, and also from a thick fog, which prevented even the Greenlanders themselves, from discerning the district for a long time.

The Greenland congregation received their two first messengers of peace again, together with their country people, who had been absent from them nearly two years, with lively demonstrations of joy, they were soon, however, called to sorrow at the departure of Christian David, for, having erected the house, he returned to Europe by the same ship, which had conveyed him thence; doubtless, many tears were shed on both sides at his departure, and the sorrow which that event occasioned, was heightened by the probability, that in consequence of his advanced years, those, among whom he had gone preaching the kingdom of God, should see his face no more.

The reader will, perhaps, be desirous to hear some account of the effects produced by this journey upon the minds of the Greenland youths, who were Judith's companions



in travel. We shall relate this in Mr. Crantz's words.

“All those who are acquainted with the simplicity of the heathen, and the depraved state of Christendom, must look upon it as a miracle, that they were not corrupted by means of their journey, and the many unavoidable objects it presented; that the few unprofitable imaginations which had been insensibly imprinted upon their minds, were so soon erased again, and that they immediately adapted themselves to their former way of life: nay, they reaped this advantage from their journey, that, to the end of their days, they were fit to be employed as labourers among their nation, and approved themselves as some of the most judicious and trusty.”

The power of divine grace, in preserving these simple youths from the polluting influence of the world, is indeed remarkable, and strikingly illustrates the following passage from an old writer, in which he speaks of the total and permanent separation of the child of God, in principle, conduct, and pursuits, from the men of this world.

“And as he (the child of God) hath, by that light of the Spirit, this clear reason for thinking on and taking another course, so, by that Spirit, he hath a very natural bent to a contrary motion, so that he cannot be one with them. That Spirit moves him upwards whence it came, and makes that, in so far as

he is renewed, his natural motion. Though he hath a clog of flesh that cleaves to him, and so breeds him some difficulty, yet, in the strength of that new nature, he overcomes it, and goes on till he attain his end, where all the difficulty in the way presently is over-rewarded and forgotten. This makes amends for every weary step, that every one of those who walk in that way shall ‘appear in Zion before God.’”

The Greenlanders, as may be supposed, made many enquiries of Judith and her countrymen, as to what good things they had heard, seen, and experienced in Europe and America, oftentimes repeating their heartfelt joy at their safe return. In particular, the unmarried women, rejoiced greatly to see their Judith, who had so often laboured among them in the Gospel, again so healthy and happy. Nor could all the attentions which she had received from persons most distinguished for rank and piety in Europe, induce her to slight or undervalue the cordial affection of her humble countrywomen. The power of the grace of Christ was eminently glorified in the sweet serenity of her mind, and in the cheerfulness, with which she resumed her labours among the Greenland congregation, whose welfare, as will be seen in the sequel, had been nearest her heart during her sojourn in Europe.

After the happy departure of Sarah, at

Herrnhuth, Judith had lived principally in the single sister's house, and being persuaded that the external order there observed was very conducive to internal growth, she desired to see the same discipline established in the Greenland congregation. She therefore sent a proposal to the heads of families, requesting them to permit their grown up daughters, and also their female servants to live with her that winter in a separate house, and sleep there together, after having done their business in their respective families, that so they might not, as hitherto, be exposed to the danger of seeing and hearing such things as might excite unprofitable or pernicious reflections. Her proposal was agreed to, and that autumn, the first single sister's house was erected by the joint labour of the Greenland congregation.\*

\* The United Brethren deem it to be expedient, that the single men and women should be separated in all their settlements, each sex living together in a sort of community. The introduction of such an arrangement into the Greenland congregation must have been attended with many difficulties, in consequence of the roving habits which the Greenlanders had acquired in their heathen state ; and it is a remarkable instance of the power of divine grace in overcoming the defects of natural character, that the once slothful Judith should be the individual whose energy first surmounted the difficulties which opposed the introduction of this piece of discipline. Mr. Crantz informs us, that the example of Judith and her sisters was soon after followed

How happily, and profitably, both to herself and others, Judith passed her time in this house, will appear in the following extracts, from some of her letters, written, it would seem, to her sisters in Christ, in Europe or America.

“ I have been very happy this winter, with my sisters, and whenever they were together they thanked our Saviour for his grace, and employed themselves in discoursing of his sufferings. I sometimes tell them that the sisters over the great waters, have no other aim, but to please our Saviour, and live unto him. We then wish, ah ! if we loved him so too. Many of the new ones are baptized, and we have taken ten into our house, who afford me much joy.”

“ All my sisters here, greet you. Though they do not know you, yet they often think of you. They are ashamed on account of their wretchedness, but have confident hearts unto our dear Saviour, that he will make them continually more agreeable and pleasing unto him. When we meet together before him, we feel his presence. My dear Saviour leads me, poor weak child, and the Holy Spirit

by the widows, and shortly after by the young men also. This change in the external circumstances of the Greenlanders, he informs us, tended much to preserve the purity of their morals, and their growth in spirituality.

tends and nurses me, at which I am often astonished, but greatly comforted."

Thus did Judith labour among her countrywomen for about nine years, "It was her heart's great concern," writes Mr Crantz, "that her sisters might always lead a regular and happy life, and she rejoiced heartily in their prosperity."

But her gracious Lord, who does not willingly afflict or grieve any of his children, saw fit to afflict her, in her latter years, with infirmity and sickness. She was often ill with spitting of blood, but what principally grieved her, was a hardness of hearing, which in a great measure disqualified her for the arduous post of mistress of the choir-house, as she could not hear all that was said, and therefore could not check her sisters when disposed to unprofitable or vain conversation. This was certainly the sorest affliction which could befall her, for the prosperity of her sisters was near her heart, but self-will must be entirely broken, we must be pleased to submit to the Lord's appointment, even in our methods of doing good, to say like the apostle, "I have learned, in whatsoever state I am, therewith to be content." Let not Christians, therefore think, that any strange thing happens to them, if they are crossed in their fondest purposes of usefulness, their gracious Lord may see that such discipline is needful, for the complete subjugation of self-will; and we should wel-

come every providence, however distressing, which has a tendency to assist in bringing every thought into the captivity of obedience to Christ.

The sweet spirit of resignation which breathes in the following letter, written by Judith herself, shews how far the Lord's gracious purpose in her affliction had been accomplished. "When I reflect, that our Saviour redeemed us with his blood, I thank him most heartily. And notwithstanding I am a poor wretched child, he strengthens my weak heart with his body and blood. This winter I have been very weak in body, and often had spitting of blood, I then thought, now I shall go to my Saviour, and often rejoiced greatly at it. But now, that my Saviour restores my bodily health a little, I thank him for that too, and will yield myself up wholly to his disposal."

The amendment of bodily health spoken of in the preceding letter, was but temporary, Judith's complaint continued gradually to undermine her strength, till at last she was confined almost continually to her bed; in this distressing situation she continued for nearly three months, experiencing the truth of that Scripture, which says, "Thou wilt keep him in perfect peace, whose mind is stayed upon thee, because he trusteth in thee," this peace sometimes kindled into joy, especially when she received the Lord's supper: on those oc-

casions, her soul, to use Mr. Crantz's words, "Was replenished with extraordinary joy, in expectation of her last summons."

On the eleventh day of October, 1758, she dictated the following letter to a sister that had been very dear to her, in Europe.

"My dear A. C.

"I now send you the last kiss, out of my heart. My tabernacle is exceedingly weakened and decayed by sickness, but I meditate continually on my Saviour's sufferings, and rejoice greatly in the prospect of that blessed moment, when he will call me; and that I shall now see his wounds with my eyes, for I am redeemed with his precious blood. Although I should have been willing to tarry a little longer with my sisters, yet I leave it to our Saviour, and my greatest desire and inclination is to be with him. When I contemplate the particular grace of our Saviour, which I have enjoyed here upon earth in his congregation, my eyes overflow with tears: I love him, and I shall love him without ceasing, I once more salute all the sisters that are with you. I now feel myself too weak to proceed further.

Your dear Judith."

Two days after Judith had dictated this letter she entered into the joy of her Lord, while her sisters were praying around her bed.

It pleases God, in the exercise of his sove-



reignty, sometimes to call but one individual out of a multitude to the knowledge of himself, while at other times he bestows that blessing upon many, selected from a little company ; and not only in thus taking “ one of a city, and two of a family,” is the sovereignty of his grace manifested, but also in his choosing to salvation those persons who appeared, to the eye of man, most remote from the attainment of such a blessing. Both of these particulars, in the gifts and calling of God, are illustrated in the annals of this Greenland family. Simon Arbalik and his wife, Sarah Pussimek, had been translated into the kingdom of God’ dear Son : his aged mother, we have reason to believe, also participated in the same blessing ; and, should the reader be disposed to ask, why is one taken, and so many others left ? we answer in the words of an old writer, “ No reason is to be expected but His good pleasure. Why is such a poor creature in a cottage chosen, and great palaces passed by ? Why are simple and unlettered persons taught the mysteries of heaven, and great wits left to evaporate themselves upon vain loves, and other like follies ? Why in the same house is one chosen and called, and it may be a servant, and the rest passed by ? Nothing can be given in answer but this : “ Even so, Father, for so it seemeth good in thy sight.” Thus, while in God’s mysterious dealings whole cities and



countries were permitted to remain in darkness, salvation came to this house, and visited, with no ordinary light and comfort, even Issek, who seemed to stand at a greater distance from that blessing than most of her nation.

The practical duty to be drawn from this is one of paramount importance, expressed in these words of Scripture, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Salvation is of the Lord. Happy they, who, being weaned from every self-dependence, can say, in a spirit of simple trust, "Surely in the Lord have I righteousness and strength." "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit," Jer. xvii. 5—8.

Those who trust in themselves may, for a time, appear to flourish in the sight of man ;

but "their root shall be as rottenness, and their blossom shall go up as dust." Let the words of the Saviour never be forgotten—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned," John xv. 4—6.

A retrospect, such as is presented to us in the annals of this Greenland family, is also instructive, as illustrating the Apostle's words, "All flesh is as grass, and all the glory of man as the flower of grass; how soon are all the ties which bind us together in this life broken! in how few years are the relations of parent and child, wife and husband, brother and sister, all dissolved by death! but there is one who offers himself to our acceptance, and who sustains towards his believing people the relations of Father, Brother, and Husband, even the Lord Jesus Christ, who is the same yesterday, to-day, and for ever. Surely every heart in the prospect of the speedy dissolution of every other relation, should say, "Come, and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten."

THE END.







